

THE TRUMPET OF

the Soule, sounding to
Indgement.

By *Henry Smyth.*

Eccle. 12. 1.

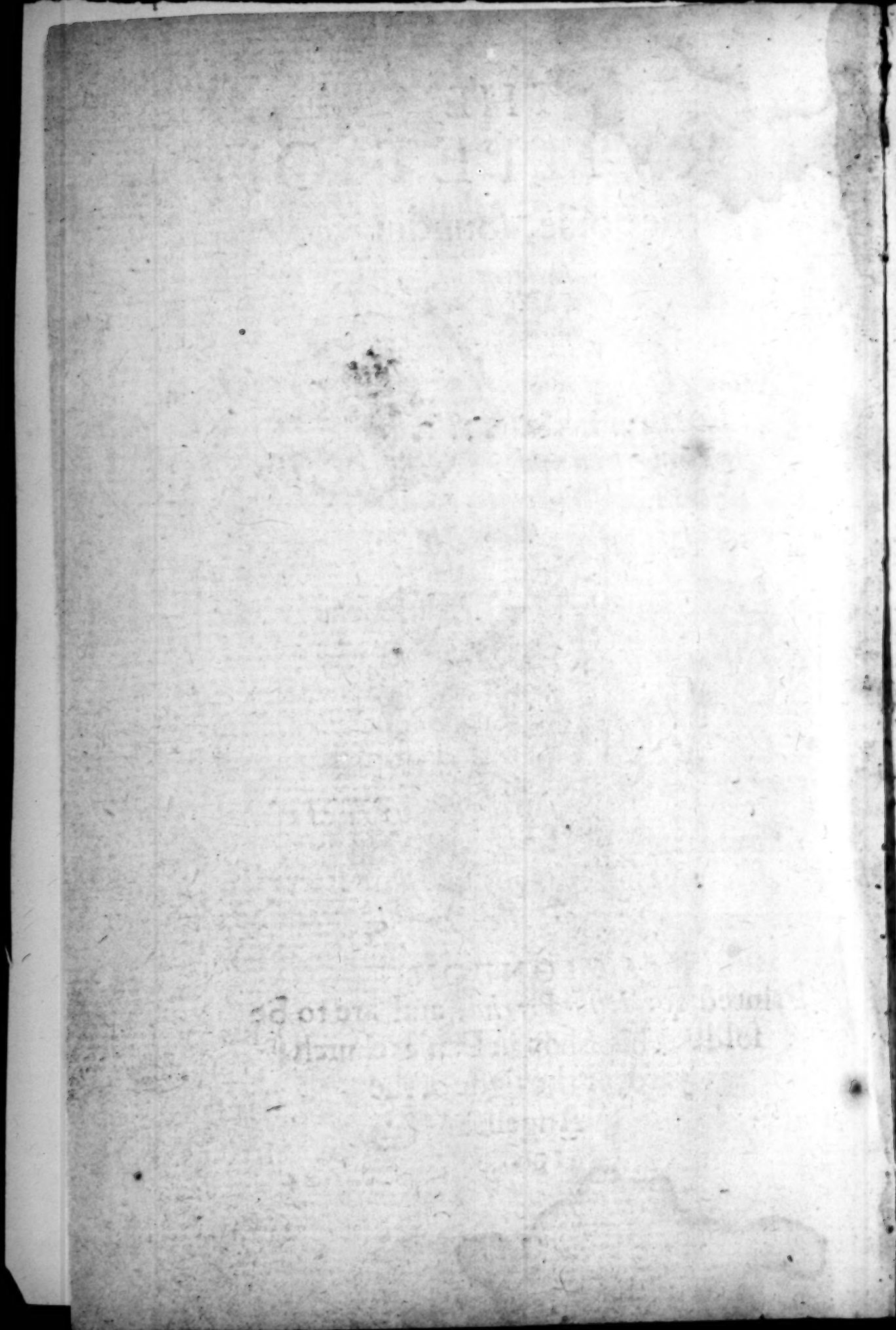
*Remember thy maker in the dayes of thy
youth.*



AT LONDON

Printed for *Iohn Perrin*, and are to be
solde at his Shop in *Paules church*
yard, at the signe of the
Angell.

1592.





Ecclesiastes ii. Chap. 9. Verse,

The Text.

Reioyce O Yong man in thy youth, and let thy hart be merry in thy yong days: follow the waies of thine owne harte, and the lustes of thine eyes: But remember that for al these thinges thou must come to Iudgement.



Hen I should haue preached vnder the Crosse, I mused what text to take in hand to please all, and to keepe my selfe out of danger: and musing, I could not finde any text in the scripture that did not reprove sinne, at length I resolved vpon this, which bid, them that be voluptuous, be voluptuous still: let them that be vaine glorious, be vaine glorious

A 3

still:

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still, let them that be couetous, bee couetous still: let them that be drunkardes, be drunkardes, still: let them that be swearers, be swearers still: let them that be wantons, be wantons still: let them that be careles prelates, be careles still: let them that be Vsurers, be Vsurers still: but saith Salomon, *Remember thy end, that thou shalt be called to iudgement at the last, for all together.*

This is the counsell of Salomon the wisest then liuing. What a counsell is this for a wise man such a one as was Salomō?

Eccle. 1. 2. *Alis vanity,* and in the end he saith, *Feare*
Eccle. 12. *God and keep his commandments.* In the
Eccle. 12. 1 12. Chapt. he saith, *Remember thy maker*
in the dayes of thy youth: but here he saith,
Reioyce O young man in thy youth: Here he
speaketh like an Epicure, which saith, eat
drink, and be mirry: heere he counselles,
and heere hee mockes: yet not after the
manner of scorers, although they deser-
ued it, in shewing their foolishnes, as it is
in the 1. of the Pro. *I will also laugh at your*
destruction.

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destruction. As it is also in the 2. Psalme,
God seeing vs followe our owne wayes:
shal laugh: the Lord shal haue then in de-
rision For when he bids vs pray, we play:
and when he bids vs runne, we stand stil,
and when he bids vs fast, we feast, & send
for vanities to make vs sporte: then hee
laughs at our destruction. Therefore whē
Salomon giueth a sharpe reproofe, & ma-
keth you ashamed in a word, he scoffing-
ly bids you doe it againe, like a Schoole-
master, which beateth his scholler for
playing the truant, he biddeth him playe
the truant againe: O this is the bitterest
reproofe of all. But least any Lybertine
should misconster Salomon, and saye that
he bids vs be merrie and make much of
our selues: therefore hee shutteth it vp
with a watchwoorde, and setteth a bridle
before his lips, and reproveth it as he spe-
aketh it before he goeth any further, and
saith: *But remember that for all these things
thou must come to iudgement.* But if we will
vnderstande his meaning, he meaneth
when hee sayeth, *Reioyce O young man,*

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1. King. 22
15.

Reuel. 22.
11.

repent O young man in thy youthe : and when he saith, *Let thy hart cheere thee*, let thy sinnes greeue thee: for hee meaneth otherwise then he speaketh: he speaketh like Michai in the first booke of Kings. 22. cha. *Go vp and prosper: or like as Ezechiel, Goe uppe and serue other Gods*, or as S Iohn speaketh in the Reuellation, *Let thē that be wicked, be wicked still*: But if there were no iudgement day, that were a merrie worlde: therefore saith Salomon when thou art in thy pleasures flaunting in the fields, & in thy braue ruffs, & amonst thy louers, with thy smiling looks, thy wantō talke, thy merrie iests, and thy pleasaunt games: *Remember for all these thinges, thou shalt come to Iudgement.*

Whiste the theefe stealeth, the hemp groweth, & the hooke is couered within the baite: we sit down to eat, and rise vp to play, and from play to sleep: & a hundred yeeres is counted little enough to sin in: but how many sins thou hast set on the score, so many kinds of punishments shall be prouided for thee: how manye yeeres

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yerres of plesure thou hast taken, so many
yeeres of pain: how many drammes of de-
light, so many pounds of dolour: when i-
niquitie hath plaied her parte, vengeance
leaps vpon the stage: the comedy is short
but the Tragedye is longer: the blacke
garde shall attend vppon you, you shall
eat at the table of sorrow, & the crowne
of death shall be vpon your heads, manye
glistring faces shalbe loking on you. And
this is the fear of sinners. When the deuil
hath entised them to sinne, he presumeth
like the olde Prophet in the 1. booke of
Kinges, who when he had entysed the
yong prophet contrary to the commuan-
dement of God, to turne home with him
& to eat and drink, he cursed him for his
labour, because he disobeyed the cōman-
dement of the Lord, and so a Lyon deuou-
red him by the way. The foolish Virgins
think that their oyle will neuer be spent:
so Dina stragled so long abroad whilst
she was defloured. What a thing is this to
say, Reioyce, & then repent? what a blāk,
to say. Take thy pleasure, and then thou
shalt

The state
of the wic-
ked after
this life.

1. King. 13.
Math. 25.
Gen. 34.

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shalt come to Iudgement? It is as if hee should saye, steale and be hanged: steale and thou darrest, strangle sinne in thy cradle, for al the wisedome in the world wil not help thee else: but thou shalt be in admiratiō lik dreamers which dream strāge things and know not how they come.

He saith *Remember Iudgement*. If thou remember this alwaies thou shalt haue little list to sinne: if thou remember this, then thou shalt haue litle list to fal down to the deuill, though he would giue thee all the world, and the glorye therof. Salomon saith, the weed groweth frō a weed, to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorne. Lyeing breedes periury, periury breeds hautines of hart, hautines of harte breeds contempt, contempt breedes obstinacy, & obstinacy bringeth forth much euill. And this is the whole progresse of sin: a man groweth from a lyer to a theefe from a thiefe to a murtherer, & neuer lea- ueth vntil he hath searched al the roomes in hell, and yet is neuer satisfied: but the
more

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more he sinneth, the more hee searcheth
to sinne: whē he hath deceiued thee, nay,
he hath not deceiued thee: as soone as he
hath that he desireth, he hath not that he
desireth: when he hath left fighting, hee
goeth to fighting againe: yet a little & a
little more, and so we flit from one sin to
another.

While I preach, you hear iniquitie in-
gender within you, and wil break foorth
as soone as you are gone: So Christ wept, &
Ierusalem laughed: Adam brake one cō-
mandement, and we break ten, lyk Chil-
dren, which laugh and crye, euen as if we
kept a shop of vices, now this sin, & thē
that, from one sin to another. *Remember*
thy end saith Salomon, and that thou must
come to iudgement. What shall become of
thē that hath tried the most, but that they
be condemned most? *Reioyce O yong man*
in thy youth. But if thou mark Salomon, he
harpes vpon one string, he doubles it a-
gaine, and againe, to shew vs things of his
owne experience, because we are so for-
getfull therof in our selues, lyke the drea-
mer that forgetteth his dreame, and the
swearer

Luke. 19.

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swearer his swearing. So we beg of euery vncleane spirite, vntill wee haue bumbasted ourselues vp to the throat, filling euery corner of our harts with all vncleanes: & then we are like the Dog that cometh out of the sinck, and maketh euery one as foule as himselfe: therefore saith Salomon, If any one will learne the waye to hell, let him take his pleasure.

Me thinkes I heare the dialogue betweene the flesh & the spirite, the fleshe which is worste speaketh first, and saith: foule, take thine ease, eate, drinke, and goe braue, ly soft, what els shouldst thou doo but take thy pleasure, thou knowst what a pleasant fellow I haue beene vnto thee, thou knowest what delight thou haste had by my meanes: but the foule cometh in, burdened with that which hath beene spoken before, & saith, I pray thee remember Iudgement, thou must giue account for al these things; for vnles thou repent, thou shalt surly perish: No saith the flesh, talk not of such graue matters, but tel me of fine matters, of soft beds and pleasant things,

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things, and talke to me of braue pastimes,
Apes, Beares, and Puppits: for I tell thee
the forbidden fruit, is the sweetest of all
fruites, for I doo not like of your telling
me of Iudgement: but take thou thy Lu-
els, thy instrument, and all thy stringes of
Vanitye will strike at once, for the fleshe
loues to be braue, and tread vpon corks,
it cannot tell of what fashion to be of, and
yet to be of the new fashion.

Reioyce O young man in thy youth.

O this goes braue: for when wickednes
hath cast his rubs, then vengeance castes
his spurres and his foot, and thus she ree-
les, and now she tumbles, and then shee
falles, therefore this progresse is ended.

Pleasure is but a spurre, Riches but
a thorne, glorye but a blaste, beautye
but a flower, sinne is but an hypocrite,
Honnye in thy mouthe, and Poyson in
thy stomacke: therefore let vs come a-
gaine and aske of Salomon in good sooth
whether hee meaneth in good earnest,
when he spake these words: O (saith Sa-
lomon) *It is the best lyfe in the woorlde to goe
braue*

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braue, lye soft, and liue mirrely, if there wer noe Iudgement. But this Iudgement marres al, it is like a damp, that puts out al the light, and like a boxe that marreth all the ointment: for if this be true, we haue spunne a faire thride, that we must answer for al, that are not able to answer for one.

Gen. 18.

Why Salomon maketh vs fooles, and maketh vs gaudes to play with all: what then shall we not reioyce at all? yes, there is a godly mirth, and if we could hit on it, which is called, *be mirry & wise*: Sara laughed and was reprovèd. Abraham laughed, and was not reprovèd. And thus muche for the first parte.

But remember that for all these things thou shalt come to iudgement.

This verse is as it were a dialogue betwixt the flesh and the spirite, as the two counseilers. The flesh which is the worst is first, & speaketh proudly, but the spirit comes in burdened with that which hath bene spokē. The flesh goeth laughing & singing to hell: but the spirit casteth rugs in his way, and puts him in mind of iudgement

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ment, that for all these things now endes
Reioyce, and heare comes in But. If this
But were not, we might reioyce still. If
yong men must come to iudgement, for
all the sports of youth: what then shal old
men do, being as they are now? Surelye if
Salomō liued to see our old mē liue now
as here he saith of yong men, so heigh as
sin rageth, yet vengeance sits aboue it, as
high as high *Babel*. Me thinks I se a sword
hang in the aire, by a twine thrid, & al the
Sonnes of men labour to burst it in sun-
der. There is a place in hell, where the co-
uetous Iudge sitteth, the greedy lawyer,
the gripping landlord, the careles bishop,
the lustye youth, the wanton dames, the
theef, the robbers of the common welth:
they ar punished in this life, because they
neuer left sin as long as they could, while
mercy was offered vnto them: therefore
because they would not be washed, they
shal be drowned. Now put together Re-
ioyce, and Remember: thou hast learned
tō be merry, now learne to be wise: now
therfore turne ouer anew leafe, & take a
new

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new lesson : for nowe Salomon mocketh
not as he did before. Therefore a check to
thy ruffs, a check to thy cuffes, a check to
thy robes, a check to thy gold, a check to
your riches , a check to your beautye , a
check to your muck, a check to your gra-
ues: woe from aboue, woe from belowe,
woe to all the stringes of Vanitie: doost
thou not now maruel that thou hadst not
a feeling of sin? For now thou seest Salo-
mon faith true, thine owne heart can tell
that it is wicked, but it cannot amend:
therefore it is hie time to amend. As Na-
2.Sam.11. than cometh to Dauid after Belsebub, so
commeth an accusing conscience after sin.
Me thinkes that euery one should haue a
feeling of sinne: though this daye be like
yesterday, and tomorrow like to day, yet
one day will come for all , and then woe,
woe, woe, and nothing but darknes: and
though God came not to Adam vntill
Gen. 3. the euening, yet he came: although the
fier came not vpon Sodome vntill the e-
Gen. 19. ning, yet it came: and so comes the
Iudge, although hee bee not yet come:
though

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though he haue leaden teete, he hath iron
handes, the arrowe flyeth and is not yet
fallen, so is his wrath: the pit is digged, the
fier kindled, and all thinges are made rea-
dy, and prepared against that day, onelye
the small sentence is to come, which will
not long tarry. You may not thinke to be
like to the theefe that stealeth and is not
seene: for nothing can be hid from God,
& the iudge followeth thee at the heeles
and therefore, whatsoeuer thou art, look
about thee, and doo nothing but that
thou wouldest do openly, for all thinges
are opened vnto him. Sara may not think
to laugh, and not be seene: Gehezi may
not think to lye, and not be knowne: they
that will not come to the banquet, must
stand at the doore. What, do ye not think
that God doth not remember our sinnes
which we doo not regarde? for while we
sinne, the score runson, and the Iudge set-
teth downe all in the Table of rememb-
rance, & his scrole reacheth vp to heuen.
Item, for lending to Vsfury. Item, for
racking of rents. Item, for deceiuing thy
brethern. Item, for falshood in wares. Itē

B.

for

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for starching thy ruffes. Item for curling thy haire. Item for painting thy face. Item for selling of Benifices. Item, for staruing of Soules. Item, for playing at Cardes. Item for sleeping in the Church. Item for prophaning the Saboth day, with a number more hath God to call to account, for euery one must answer for himselfe: The fornicator for taking his filthy pleasure, O Sonne, remember thou hast taken thy plesure, take thy punishmēt. The careles Prelate, for murtherring so many thousand Soules. The Landlord for getting money from his poore Tenants by racking of his rents: See the rest, all they shall come like very sheep, when the Tromp shall sound and the Heauen and earth shall come to iudgement against them: when the heauens shall vanish like a scrole, & the earth shall consume like fier, and all the Creatures standing against them: The rockes shall cleaue asunder, and the mountaines shake, and the foundation of the earth shall tremble, and they shall say to the mountaines, couer vs, fall vpon vs & hide vs from the preface of his anger & wrath, whom

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whom we haue not cared for to offend:
but they shall not be couered & hid: but
then they shall goe the black way, to the
snakes and serpents, to be tormented of
deuills for euer. O paine vnspekable, and
yet the more I expresse it, the more hor-
rible it is, when you think of a torment
passing all tormentes, and yet a torment
passing all that: yet this torment is grea-
ter then them and passing them all.

Imagine you see a sinner going to hel,
& his summoner gape at him, his acquain-
tance looke at him, the Angelles shoute
at him, and the Saints laugh at him, & the
deuills raile at him, and many looke him
in the face: and they that said they would
liue and dye with him, forsake him, and
leaue him to pay all the scores. Then Iu-
das would restore his bribes. Esau would
caste vp his pottage. Achan would cast
downe his golde, and Gehezi would re-
fuse his gifts. Nabucadnezzar would be
humbler, Balaam would be faithfull, and
the prodigall sonne would be tame.

Me thinks I see Achan running about,
and crying, Where shall I hide my golde

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that I haue stolne, that it might not be
seen nor stand to appere for a witnes a-
gainst me?

And Iudas running to the high Priests
saying: holde, take againe your money, I
will none of it, I haue betrayed the inno-
cent blood.

And Esaw crying for the blessing whe
it is too late, hauing solde his birth-right
for a messe of pottage.

Woe, woe, woe, that euer we were
borne. O where is that Diues that would
beleeue this, before he felt the fire in hel,
or that would beleeue the poorest Laza-
rus in the worlde, to be better then him-
selfe, before that dreadfull day come,
when they cannot help it if they would
neuer so faine, when repentance is to late?
Herod shall then wish that he were Iohn
Baptist. Pharaoh wold wish that he were
Moses. and Saul would wish that he had
bene Dauid. Nabuchadnezzar, that he
had bene Daniell. Haman, to haue bene
Mardocheus. Esaw would wish to be Ia-
cob, and Balaam would wish he might
dye the death of the righteous. Then he
will

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will say, I will giue more then Ezekias: cry more then Esaw, fast more then Moses, pray more then Daniel, weep more then Mary Magdalen, suffer more stripes then Paule, abide more imprisonment then Michai, abide more crueltie then any mortall man would doe, that Item, goeye cursed: might be, Come ye blessed. Yea, I wold giue all the goods in the world, that I might escape this dreadfull day of wrath and iudgement, and that I might not stand amongst the to whom it is said, Go. O that I might liue a beggar all my life, and a leaper: O that I might indure all plagues and sores from the top of the head to the sole of my foot, and sustaine all sicknes and griefes, that I might escape this iudgement.

The guilty conscience cannot abide of this day. The silly sheep when she is taken will not bleate, but you may cary her and doe what you will with her, and she will be subiect: but the swine, if she be once taken, she will roare and crye, and thinks she is neuer taken but to be flaine. So of all thinges, the guiltie conscience
can

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cānot abide to heare of this day : for they knowe, that when they heare of it, they heare of their owne condemnation.

I think if there were a general collection made through the whole Worlde, that there might be no iudgement day : then God would be so rich that all the worlde would goe a begging and be as a waste wilderness: Then the couctous iudge would bring forth his bribes: then the crafty lawyer wold fetch out his bagges: the Vsurer would giue his gaine, and the idle seruant would digge vp his talent againe, and make a bubble therof: But all the mony in the world will not serue for one sinne: but the Iudge must answer for his bribes: he that hath money, must answer how he came by it, and iust condemnation must come vpon euerye soule of them: then shall the finner be euer dying and neuer dead, like the Salamander that is euer in the fier and neuer consumed.

But if you come there, you may say as the Queen of Saba said of King Salomō, I belecue the report that I heard of thee in my own Cuntry, but the one halfe of
thy

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thy wisdom was not tolde me: if you came there to see what is doone, you may say, now I beleue the reporte that was tolde me in my own Cuntry concerning this place, but the one halfe as now I feele I haue not heard of.

Now chuse you whether you will reioyce, or remember: whether you will stand amongst *You blessed* or amongst *You cursed*: whether you will enter while the gate is open, or knocke in vaine when the gate is shut: whether you will seeke the Lord whilst he may be found, or be found of him when you would not be sought, being runne into the bushes with Adam to hide your selues. Whether you will take your Heauen now here, and your hell then there: or through tribulation to enter into the kingdome of God: and thus to take your hell now heare, or your Heauen then there in the life to come with the blessed Saints and Angels so that hereafter you may lead a new life, putting on Iesus Christe and his righteousness.

Finis.